

A STUDY ON THE RELATIONSHIP BETWEEN
WORSHIPPING AND WITNESSING

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ABSTRACT

This study was selected for my project because the United Methodist Church of Pacoima has the potential to provide much needed service to the surrounding community. This church's potential is to do God's will, which is to establish God's rule in the lives of His people. It has the means to provide the services needed in the Pacoima community and to do the witnessing.

A second reason I selected this project is that the Pacoima Church has been a struggling church through most of its 16 year history. I strongly believe this situation will change in the near future.

The subjects of worshipping and witnessing are brought together because they are synonymous and center on doing God's will. It is God's will to worship Him and to witness His saving acts in Christ. Worship itself is a form of witnessing. Worshipping is God coming to us in an inward way, giving the urgency for mission. It must take on an extension of service into the community.

This project consists of three chapters. Chapter I covers worshipping and witnessing from the time of Jesus through Aramaic age, including the Pentecost event. It continues with the Hellenistic Jewish Community which involved people in the total life of the community. The Gentile community is discussed, including the Apostle Paul

and subapostolic period. Each period draws heavily from Jesus' teachings and Judaism.

A second part of Chapter I is witnessing as an extension of worship. Witnessing to the saving acts of Jesus Christ and His message of reconciliation are discussed. Such events as Christmas, Easter, the Passion and Pentecost, plus one's own personal experiences with Jesus are witnessed. Every Christian is called to witness for Jesus. There are fundamental requirements that must be met, such as loving the Church as Christ did and belief in Jesus Christ as Lord and Savior. Faith in God and use of the Bible are key requirements.

Chapter II consists of the organization and description of the United Methodist Church of Pacoima. The church is a small black congregation in the San Fernando Valley consisting of about 100 members, mostly professional people. The church is organized into a Charge Conference, which is the basic governing body. In addition, there are boards, committees, commissions and task forces that carry out the directions from the Charge Conference. A key committee is the Council on Ministries which has the responsibility to plan and implement programs.

Next, Chapter III consists of practical applications of information from Chapters I and II. This chapter shows how the church may grow in large numbers. It states that the best way to do witnessing or visitation evangelism

is from door-to-door, searching for the lost from Christ and to get them saved by His grace. Worshipping God is another way. It is the first act of ministry that the Church must do.

This chapter consists of the elements of worship and three orders of worship. One is Holy Communion, a second is an 11:00 A.M. worship service on Sunday, and a third is evangelistic, during a New Life Spiritual Revival.

Everything discussed in this project works together as a cohesive unit. It concludes with these points which will cause the church to accomplish its mission:

- 1) the working of the Holy Spirit in individual lives,
- 2) evangelistic worship services, 3) the whole church engaged in systematic visitation evangelism, 4) community action programs, 5) the church functioning as a caring community, 6) able management and leadership, 7) sincere dedication and seriousness in carrying out the Church's mission.

INTRODUCTION

The reason I have selected this project is that the United Methodist Church of Pacoima has much potential in providing service to the surrounding community. It has the ability to perform dedicated service through attempting to do God's will which means to establish God's rule in their lives and in being an effective witness. There is a great need to illustrate to the community God's present activity in the world today. This witness is much needed in Pacoima. Next, this church has the capability to grow in large numbers thereby enabling the church to become much more effective in its witness. The church can best perform its mission through worshipping and through witnessing--witnessing within the sacred walls of the sanctuary and out in the community.

The next rationale I have for doing this project is that the United Methodist Church of Pacoima is a small struggling Christian Church attempting to proclaim the Gospel of Jesus Christ and provide services to the community. It has suffered much from the lack of able leadership. The church is not able to provide services to the community as it is capable of doing, due to its size, lack of sufficient finances, staff persons and facilities. Because it lacks these things, the church is not able to make much of an impact upon the community with its witnessing.

By relating both worshipping and witnessing, knowing the need in the community as well as the potential of the Pacoima Church, I believe the mission of this church is to be a servant church.

I have brought worshipping and witnessing together because they are synonymous. This is due to worshipping being a form of witnessing. Worship witnesses to God coming to the worshipper in an inward way and that He joins in with the worshipper, such as through Holy Communion. Also, worship is a form of witnessing because both physical and mental healing may take place.

Without worship, there could be no urgency of mission because it is from worship that a sense of mission is directed. Furthermore, worship takes on an extension beyond its assembled place. Worship must reach out in the surrounding community and beyond.

In Chapter I, I will discuss worshipping and witnessing in their various forms. I intend to show the relationship between the two. I aim to show worshipping and witnessing during the time of Jesus, early Christian worship based on Jesus' teachings, and Aramaic speaking community covering the Pentecost event in Acts 2-5, then the Hellenistic Jewish community who involved people in the total life of the community. Still another community is the Gentile community covering the Apostolic period, during the time of Paul.

A fifth period is the Subapostolic. This period is more liturgical in style, and includes the Apostolic Fathers and Justin. It covers the period when sacrifice is introduced, borrowing heavily from Jewish worship. Their worship is based on Old Testament teachings and the Subapostolic period. This section of the chapter is concluded with a summary on the gathering together of the faithful.

The second part of Chapter I is witnessing as an extension of worship. In other words, witnessing to the saving acts of Jesus Christ which every Christian is called upon to do. This chapter covers the fundamental requirement to be a witness for Christ, and the procedure the Pacoima Church uses; then it depicts what the Church has to witness for, such as the presence of the Holy Spirit, God providing salvation through the saving acts of Jesus Christ, and that there is hope today because of the Christ-event.

Chapter II is a description of the United Methodist Church of Pacoima. It depicts how the church is organized for mission. The church is organized into a conference, a council, boards, committees, commission and organizations. This structure of the church is designed to assist the church in carrying out its missional responsibilities. It also tells of the style of leadership the pastor may use.

The third chapter consists of practical applica-

tions of information drawn from Chapters I and II. The basic elements in worship are included, such as adoration, praise and prayer. The worship of God is the first act of Christian ministry that the Pacoima Church must do. It shows that worship is the vital breath of the Christian.

There are different types of worship services discussed, such as Holy Communion. Then visitation evangelism teams are illustrated, how they are organized to witness, and the procedure used. Next, a community developer and his/her responsibilities are discussed. He/she organizes the community for social action, pooling the resources in the community. Finally, the Caring Team works with the pastor in caring for the sick and assimilating new members into the church.

CHAPTER I

WORSHIP AND WITNESSING

Worship

In all times with all religions, people have worshipped. It is fitting and right to worship because worshipping God pleases Him and edifies Him. Worshipping God is the first mission of the Church. If there was no worshipping of God, there could be no mission. It is from worship that a sense of witness is urged.

The worshipper must make worshipping God a significant part of his or her life in order to be sensitive to the indwelling of the Holy Spirit who gives guidance on witnessing. There have to be significant worshipping events taking place inside the sacred walls of a sanctuary in order for significant events to take place outside. There is no sense of urgency without worship. Through worship the worshipper comes in direct contact with God. This is done through the sacraments of baptism and Holy Communion.

Worship is essential to the life of the Christian because it serves as vital breath. Worship gives strength to weak persons and hope to the ones in despair. Through worship the Christian is able to offer him- or herself up to God and to serve Him. Worship also serve as a means by which the Church stays alive and keeps informed of vital

issues affecting mankind. Worship, therefore, plays an ardent role in the life of the Christian.

Worship is significant for the edification of the "body of Christ" which is His Church. Worship is, indeed, one of the most important endeavors the Christian can do. Worship is significant because God is praised through singing songs and prayers. God is exalted; there is confession of sins; prayers are prayed for each other. The Word of God is heard and proclaimed and the sacraments are duly administered. Gifts are offered to God in response to His Word. During the worship celebration, healing takes place, both physical and mental, although the exact time may not be known.

Then happiness is experienced in its highest spiritual sense. This is done through experiencing God's presence as the worshipper participates in the elements of worship. Music serves as a means of expression because through music the worshipper is able to express him- or herself in expressible feelings. Our brief life is simply incomplete without God and worshipping Him. Thus it should have a central place and practice in every person's life.

Worship is crucial in doing a portion of God's will because worship is God taking the initiative, coming to us in an inward way. In worship we respond to God's presence within us. Worship centers on our giving thanks to God for what He has done. It makes us aware that we are dependent

on God. Worship is listening to God and what He says to us. Through the elements of worship, God is able to speak to us, such as through His Word.

Worship During Jesus' Ministry

Christian worship took on various forms, understanding and meaning, beginning with Jesus' time. What is crucial for Jesus is the eschatological element. The end will probably come soon.¹ Jesus gives worship much freedom because He does not fit His action into one place² (Mark 3:4). Jesus freed Himself from any enslavement that would keep Him from worshipping freely. Jesus stressed fellowship of one person with the other. He had fellowship with whomever He elected (Matthew 11:19, Luke 7:34).

It is to the outcast and hated that Jesus directs His ministry³ (Mark 2:17a). Jesus had fellowship at the wedding in Cana.⁴ These acts of table fellowship take place in the midst of daily life, and no one remains excluded from the act of worship (Luke 14:16-24); Matthew 22:1-14).

Jesus exercised a positive attitude toward worship. He gave it a central place in His life. But worship, for

¹Ferdinand Hahn, The Worship of the Early Church (Philadelphia: Fortress Press, 1973), p. 13.

²Ibid., p. 15. ³Ibid., p. 19. ⁴Ibid.

Jesus, did not take place in one place because for Jesus worship of God could take place anywhere. This is due to God's omnipresence.

There are many elements of worship important to Jesus--for example, the Jewish confession of one God. "Hear O Israel, the Lord Our God Is One" (Mark 12:29; Deuteronomy 6:4). God's eschatological action in the present is significant and not what He did in the past.⁵ Jesus went straight to the temple to proclaim God's message of salvation and to "act," but He did not limit it to the temple or "one place of worship" (Luke 4:16ff). "He proclaimed the eruption of God's eschatological rule."⁶ This is important "because His proclamation cannot be fitted into the existing order and is associated with radical criticism of traditional worship."⁷ He acts and speaks with the authority of God working eschatologically through Him.⁸ He gave worship the freedom it needed to please God.

Freedom is very important for Jesus because that is what He came to do (John 8:32; Galatians 5:1). Jesus used His freedom to share Himself with whoever would accept Him. In His attempt to provide freedom, Jesus provided salvation to those who were lost and needed help. He fed the 5,000 (Mark 14:25; 2:17a). He tore down all walls that

⁵Ibid., p. 13.

⁶Ibid.

⁷Ibid., p. 14.

⁸Ibid., p. 17.

separated the sacred and the profane. This made His worship take place in daily life and give it freedom.

Next, Jesus' attitude toward worship is authentic. He is sincere. Worship is crucial for Jesus in serving God.

Prayer had a central place in Jesus' ministry and personal life. This was also true in Jewish worship. His prayers were easy to understand. They illustrated confidence in God's miraculous intervention in life and history (Mark 11:22-23). Faith in God was of the essence for Jesus. "Have faith in God" (Mark 11:24).⁹

Jesus addressed prayer to "Abba," "Father." This means that God is near and is not far away. He can be experienced now. Jesus always began prayer with "Father." This prayer is not Hebrew but Aramaic. Thus, Jesus places prayer in the midst of everyday life. His prayer consists of recognition, petition, and "forgiveness."

Forgiveness is, indeed, important for Jesus (Matthew 18:23-25; Mark 2:5; Luke 7:48). His teachings indicate forgiveness,¹⁰ and His table fellowship.

In summary, Jesus revolutionized worship. He repudiated Jewish law, ending the proclamation of temple cult worship. This gave man the freedom needed to worship God everywhere. Worship is no longer tied to one place but

⁹Ibid., p. 20.

¹⁰Ibid., p. 26.

God could be worshipped everywhere. Man is no longer bound to cult worship. He now can serve God with gladness and thanksgiving. Thus Jesus included prayer, faith, confidence in God and fellowship. The elements of worship Jesus exercised were carried into the next generation.

Early Christian Worship

Early Christian worship was founded upon Jesus' teachings. Worship was denoted by service to one's fellow man. Worship and service are inseparable. In order to have one there must be the other. Because in worship God is its apex. Service is essential in worship. A part of worship is the coming together of the faithful (synerchestai, "come together" or synagetai, "be gathered together"). "The 'coming together' of the faithful is the significant feature of Christian worship. . . . God is praised, his mighty acts are proclaimed, prayers are prayed and the Lord's supper is celebrated."¹¹

Worship of this type offers service to humanity. Service (thysia), meaning to sacrifice, and "offering" (prosphora), are terms used with "renewed application to worship, to the extent that they can serve as terms for prayer and praise."¹² Service did not drive the disciples into seclusion but to go forth into the world as God had

¹¹Ibid., p. 36.

¹²Ibid., p. 38.

summoned them. Therefore, those assembled for worship and service into the world have no distinctions. They complement each other and give devotion to God. Here service of the faithful is "established as an open community."

Worship in the sense of devotion to God is by no means abolished; but this devotion does not take place in a special defined area, but belongs in the midst of the life lived by Christians.¹³

Early Christian worship represents a new beginning, a new beginning of freedom as exercised by Jesus. His disciples found themselves bound to Jesus' ministry and the ongoing eschatological events of Jesus. This is where their freedom lay.¹⁴ They were not bound to Jewish law or cult; yet Judaism and Christianity confessed belief in one God. This is also the situation with Jesus. He believed in one God.¹⁵ Judaism and Christianity realized that salvation "is for all the world." Each one of these communities asks people to repent and to acknowledge the saving acts of God.¹⁶ Thus during most of the first century they shared similar religious views.

The separation of Judaism and Christianity took place in the middle until the end of the first century and was instituted by Judaism. So we can conclude that "the worship of the early Church was on the same foundation as Jewish worship of God."¹⁷

¹³Ibid., p. 39.

¹⁴Ibid., p. 32.

¹⁵Ibid.

¹⁶Ibid., p. 33.

¹⁷Ibid.

The Christian at the turn of the century is concerned with God's new eschatological acts¹⁸ and the worship of God. Christianity takes hold of what is old and reshapes it.¹⁹

The early Church emphasized Jesus' ministry and Jesus as the bringer of salvation. Jesus' disciples were commissioned to continue proclaiming His message and His work (Matthew 28:19-20). This they did very well as illustrated in Acts.²⁰

There are three important points that the early Church emphasized. First is Jesus' own message and ministry. The proclamation of Jesus' early ministry could only be made from a perspective of the Cross and Easter. Also God's eschatological event had been experienced through the operation of the Holy Spirit. Not only had it been experienced then but could be now.

Jesus' death and resurrection and the presence of Christ were significant. The importance of Jesus' dying means that life had been brought forth through his death."²¹ The significance of the Resurrection is that Jesus had become the first fruits of the dead. He was the first to rise from the dead as a resurrected Savior of the world. It was a decisive victory over the powers of sin

¹⁸Ibid.

¹⁹Ibid.

²⁰Ibid., p. 34.

²¹Ibid.

and of death and over the world that had been achieved.²² Third is the operation of the Holy Spirit²³ with the "eruption of the eschaton made it impossible for the early Church to adopt the worship of Judaism." The eschaton represented the present reality of God's eschatological activity that demanded new forms of worship. This is what mattered now in worship. It was the saving and fulfilling acts of God in Christ which found their way into the community of worshippers. This was done through offering praise to God, thanksgiving and intercession to God.²⁴ These items were extremely important in early Christian worship.

In summary, the foundation of the early Christian Church is the gathering together of the faithful to worship God. Crucial in Christian worship is devotion to God and the worshipping is not confined to one place or people but is open to the community. It does not take place in a well-defined area; worship "belongs in the midst of the life lived by Christians."²⁵ God's name is praised, His mighty acts are proclaimed, prayers are prayed and the Lord's Supper is celebrated.

The Early Aramaic Speaking Community

The next group of worshippers are the early

²²Ibid. ²³Ibid. ²⁴Ibid., p. 35. ²⁵Ibid., p. 39.

Aramaic-speaking community. This community existed around the end of the first century. It is of Jerusalem and of Palestine. The Aramaic-speaking community covers Luke in Acts 2-5 which gives a vivid picture of these people. These passages show the foundation of the early Church's origin.

They include the Holy Spirit in its most "illuminating act." The saving power of the Holy Spirit is demonstrated as in Peter's preaching on the day of Pentecost when 3,000 souls were saved. The healing power of the Holy Spirit is shown because many people were healed. These passages show the mighty power of God operating through the apostles.²⁶

During this time the synagogues were used by the early apostles, such as James, the brother of Jesus, as a place to carry on their missionary work. But worship was not limited to the synagogue.

The participation in its worship is in the context of prayer. This is in keeping with scripture that my house shall be called a house of prayer (Isaiah 56:7; Mark 11:17). Prayer occupied a central place in the Aramaic-speaking community.²⁷ It is traced back to the post-Easter community.

Because of the Easter-event and the Pentecost,

²⁶Ibid., p. 40.

²⁷Ibid., p. 43.

worship could no longer take place in well-defined places or precincts.

Worship is characterized by the operation of the Spirit which also explains how the prophetic elements operated. Table fellowship is a part of this worship. The Pentecost event is looked upon as a fulfillment of a promise spoken by John the Baptist and the prophet Joel.²⁸

The early Christians followed Jesus' examples of worship and did not yield to temple cult regulation.

The early Church of the Aramaic-speaking community did adopt prayer formulas from Judaism.²⁹ However, the prayer exercised freedom. Free prayer had a permanent position. Also, borrowed from Judaism are its liturgical form and its Amēn, Allēlouia, Hōsanna and doxologies.³⁰

The worship consisted of some hymn text and salvation messages as by Peter (Acts 4:12). The Pentecost event is proclaimed as a message. In the conduct of worship, instructions were given and readings such as the Passion narrative.³¹ New life in Christ was celebrated on Sunday. Thus in the Aramaic-speaking community a great variation in worship took place. Much freedom is used and "table fellowship."

²⁸Ibid., p. 45.

²⁹Ibid., p. 47.

³⁰Ibid.

³¹Ibid., p. 49.

The Hellenistic Jewish
Christian Community

Now we pass to worshipping in the Hellenistic Jewish Christian community.³² This community involved people in the total life of the community, operating free from the law and the temple cult. Much of the Hellenistic Jewish Christian worship is based on the Aramaic-speaking community.³³ There are many items related to worship that are particularly important for this period. First, there was a "standard parenesis incorporating a variety of didactic material which was derived from Diaspora Judaism and Hellenism" (I Cor. 15:3-5; Romans 1:3b-4a; Philippians 2:6-11); and second, parenesis comprises material without logical or thematic organization:

- a) at the outset it reminds the listeners of their baptism; b) at its center it has the law of love; and c) it concludes with eschatological statements.³⁴

This period of worship surpasses a fixed law of worship. It exercises much freedom. In the context of worship emphasis is placed upon responsibility to one's fellow man. As stated, "There can be no worship without responsibility for one's fellow man."

A decisive factor in their worship is that the eschaton had drawn near. This served to put an end to cult

³²Ibid., p. 64.

³³Ibid., p. 63.

³⁴Ibid.

worship (Mark 14:58).³⁵

Thus Hellenistic Jewish Christianity arrived at an understanding of Christian worship free of all dependence on the law and the temple and consequently including the total life of the community and of the individual Christians. The transferred application of cultic terminology played a significant role in the process.³⁶

The Gentile Christian Community

A third community of worshippers is the Gentile community. It covers the Apostolic period which was during the time of Paul. It borrowed significant elements of worship from the Hellenistic Jewish Christian worship. This means that the operation of the Holy Spirit plays a significant role.³⁷ The operation of the Spirit is given a special place and makes a very powerful and vital impression. Here Paul places emphasis upon the gifts of the Spirit (I Corinthians 12:28).³⁸ Paul also makes use of charismata as speaking of agapē (love) in I Corinthians 13.

Its problem is the unrestricted practice of supposed Christian freedom. The freedom afforded by the Spirit is abused. Worship and its problems are confronted in I Corinthians 14.³⁹ This is the only text that deals with

³⁵Ibid., pp. 61-63.

³⁶Ibid., p. 64.

³⁷Ibid., p. 78.

³⁸Ibid., p. 67.

³⁹Ibid., p. 65.

Christian worship. It draws heavily from Hellenistic Jewish Christian worship.⁴⁰

For Paul, everything done in worship is for the edification of the Church. In worshipping, the Church must remain free. During Paul's time, worship is free from fixed liturgical order which would suppress freedom of the spirit. While freedom of the spirit is expressed, it is clear that there is a "unified worship" (I Corinthians 11:17; 14). Paul assumes that everything is done "in order" (kata taxin, "in order," 14:40) and Paul gives instruction to that effect as stated in I Corinthians 14:26-33a, 36-40. Spirit and order are mutual.

All are treated equal before God according to Paul. Women in I Corinthians 11:2-16 are given a role as in the Hellenistic Jewish Christian community.⁴¹ They are allowed to function on the basis of their charismata. Everybody is equal before God and all are sinners. They all need justification and the baptised are equal in the body of Christ (cf. Romans 3:9, 23ff; Gal. 3:26ff; likewise I Corinthians 11:11-12). Along with women, prophecy is given an important place in the function of all worship.⁴²

Worship is open to the outside world. It must extend "beyond the assembly for worship" (Romans 12).⁴³

⁴⁰Ibid., pp. 68, 69, 70, 71.

⁴¹Ibid., p. 74.

⁴²Ibid., p. 73.

⁴³Ibid.

The elements included in early Gentile Christian worship are: (1) Holy Communion (I Corinthians 11:23-29); (2) the Holy Kiss; (3) a formula of blessings; (4) baptism; (5) the Lord's Supper; (6) instructions associated with Holy Law; (7) Sunday celebrated as the Lord's Day; (8) the eschaton.

In summary, Gentile worship exercised much freedom. Everyone is equal before God and God alone is worshipped and is not restricted to one place. Worship is open to the community.

Supapostolic Period

Worship of the Subapostolic period (AD 95/96) is more liturgical in style (Ephesians 5:14).⁴⁴ It included the reading of scripture and the Passion narratives.⁴⁵ This period showed that proper worship is where the freedom of the Spirit operates (Ephesians 5:18-20; 4-6).

Baptism is given a liturgical function for the first time. The Confession of faith is associated with baptism and the "catechumenate" is added as a "decided innovation."⁴⁶

The Holy Spirit is significant and is crucial in worship of this period. The Holy Spirit is given to bear

⁴⁴Ibid., pp. 82, 83.

⁴⁵Ibid., p. 92.

⁴⁶Ibid., p. 85.

witness and to lead into all truths.⁴⁷ It is by the operation of the Holy Spirit that the eschatological events continue. And God is able to demonstrate His presence. Thus we can say (as in John 4:24) that "God is Spirit and must be worshipped in Spirit and truth."

This demonstrates the nearness of God in revelatory events; therefore, the proper worship of God can only be "in spirit and in truth." "It is the Spirit that brings life and knowledge" (John 6:33; 14:17, 20).

The concepts of truths are associated with the Spirit. This is because the Spirit guides into truth. The eschatological truth has been revealed in Christ (John 1:14, 17; 14:6; 5:33; 8:40ff; 18:37ff). Thus God has provided salvation and the age of worship has dawned.⁴⁸

In summary, worship in the subapostolic period used increased "developed liturgical traditions."⁴⁹ Worship in its charismatic function has consciously adhered to "liturgical formularies." Scripture and instruction came to be used. But the fundamental principle of primitive Christian worship is both worship and service to God based on the

eruption of eschatological salvation. Crucial significance attaches to the surmounting of all limitation to a cultic and sacred sphere, and to the

⁴⁷Ibid., p. 97.

⁴⁸Ibid.

⁴⁹Ibid., p. 98.

responsibility of the Christian within the world.⁵⁰

Apostolic Fathers and Justin

The last worship of the early Church is the worship of the Apostolic Fathers and Justin. In this period thysia (sacrifice) was introduced. Borrowing from Jewish worship, traditional prayer was used such as the great intercessory prayers in I Clement. These Fathers relied heavily upon Jewish liturgy. I Clement used Jewish liturgical order extensively. Also used were New Testament elements of individual prayers.⁵¹ The separation of the fellowship meal became a part of the regular worship. It was during Justin's time (ca. 120-150) that the worship of early Christians was given its definitive form.

Worship in the morning consisted of prayer, of praise and of proclamation of the Word. In the afternoon, the Lord's Supper was celebrated in conjunction with a regular meal. It was not until the time of Justin that the bread and cup became separated and became a part of the regular worship service. Thus the Apostolic Fathers and Justin based the worship of God on some Old and New Testament teachings and the Subapostolic period.

In summary, the early Christian Church had no single unified order. Worship was substantially based on

⁵⁰Ibid.

⁵¹Ibid., p. 101.

Jesus' teaching in the New Testament. Freedom was used without a particular form.

The proper form of worship is always proper only to its age, because only thus can the missionary function of worship and its function in equipping the faithful for service in the world be taken seriously. In this process the crucial principles of New Testament understanding of worship must be vindicated anew theologically and given appropriate expression.⁵²

The Gathering Together of the Faithful

The following points are essential: (1) The purpose of the Christian community in gathering together is to worship God. Their actions are based on God's eschatological saving acts in Christ which are demonstrated through present power in the operation of the Holy Spirit. This makes it possible for salvation to take place during worship. In worship the Word is proclaimed, baptism is performed and the Lord's Supper is celebrated. Each of these is concerned with "'service of God to the Community', to which corresponds 'the service of the community before God' in obedience prayer and confession in faith."⁵³ Baptism and the Lord's Supper are brought to men and therefore "take on the form of human service."⁵⁴ (2) In the conduct of worship, "the oidodomē (edifying, upbuilding) of the Church takes place. Salvation takes place for the

⁵²Ibid., p. 105.

⁵³Ibid.

⁵⁴Ibid.

world in bodily form, thus making worship take in a missionary function. This means that it must remain open to all "who do not believe." (3) Worship takes place in the midst of the "existing world" which means service by its believers to the world. Worship and service are compatible. The cult, therefore, has been ended as Jesus did. (4) There must be freedom in worship which is necessary for operation of the Spirit. Worshippers gather together in the name of Jesus; therefore, legalism has no place in Christian worship. This also means that worship must be kept free of rigid institutional order. Yet it is true that Spirit, law, charisma and order are not mutually exclusive. There has to be plenty of room left for the gifts of the Spirit.⁵⁵

(5) The worship of Christians is dominated by God's eschatological gift of salvation, and remains open to God's future acts. It concerns both the future that God ever gives anew to his community in this world and the expectation of the consummation. Thus Christian worship is the responsible service of those that have put their hand to the plow and do not look back, but with burning hearts join in the cry, "Marantha, our Lord, come."⁵⁶

Witnessing

Coupled with worshipping is witnessing. Worshipping itself is a form of witnessing. Within the sacred walls of the gathered walls of the congregation, witnessing

⁵⁵Ibid., p. 107.

⁵⁶Ibid., p. 108.

is made to the presence of God. From the worship celebration the worshipper is prepared to go into the community telling the good news of Jesus. He or she is not satisfied until what has been seen, heard and experienced is shared with someone. The worshipper attempts to show to the community that Christ lives within him or her. Their lives are radiant with Him. They attempt to offer salvation to anyone who will accept Jesus as Lord. Every Christian has been given the mission of witnessing to the saving acts of Jesus Christ. Each one is given the message of reconciliation.

In Old Testament

Witnessing in the Old Testament goes along with non-biblical witnessing. Israel is told by God that she is His witness as stated in Isaiah 43:10-13 and 44:7-9. Israel is called to witness to God's saving acts in history because He had redeemed Israel from her bondage in Egypt. He led them to Canaan, a land of plenty. God helped them each time. Israel was to witness on the basis of her experience with God. They were to witness to the reality of God which they had seen and experienced.

Greek Words on Witnessing

In the New Testament, two Greek words describe witnessing. The verb form is μαρτυρεῖν which means to

be a witness to something. It also means "to come forward as a witness to an event." μαρτυρεῖν is used in the Johannine writings forty-seven times. It is connected with the Christian use.⁵⁷ The Christian witnessing is an adventure which involves Christians everyday in recruiting others for Christ each new day. It means that friends should be won for Christ each day. This is a function of every Christian fellowship.

μάρτυρ, however, is not used in Johannine writings at all. The witnessing here is to the saving miracle of God and in John's Gospel. μάρτυρ (witness) is used to witness to facts.⁵⁸ Its root comes from smr, "to bear in mind" and "to remember," "to be careful."⁵⁹ In Old High German, witness is mornēn which means "to be anxiously concerned." Therefore, μάρτυρ is probably "one who remembers, who has knowledge of something by recollection and who can tell about it."⁶⁰

μάρτυρ is used in the New Testament to refer to ascertainable facts and to that of truth. For example, it

⁵⁷Strathmann, "μάρτυρ . . . ," in Gerhard Kittel, Theological Dictionary of the New Testament (Grand Rapids, MI: Erdmans, 1968), IV, 475.

⁵⁸Ibid.

⁵⁹Cf. the Greek μέμμερος, "that which demands much care and deliberation."

⁶⁰Strathmann, p. 475.

is making knowing and confessing of conviction. μαρτυρ also means to witness to the fact that Jesus is the Christ.⁶¹ It is a witness to truth (Luke 11:48; Hebrews 12:1). But witness to fact goes beyond popular usage (Luke:24:48; Acts 1:8, 22-26).⁶²

Facts to Be Witnessed

There are many facts to be witnessed. They are: the Pentecost event, the saving and healing power of Jesus, the saving acts of God in Christ, the Christmas event, the Passion of Jesus, the Easter event, the eschatological acts of God in the Old Testament.⁶³ The Christian is called upon to witness to these events and to God's present redemptive activity in the world through Jesus Christ. The Christian is especially called to witness as stated in Acts 1:8, 22-26 and Luke 24:47. And they are given the equipment to do it as stated in Luke 24:48; Acts 5:32. Witnessing is a missionary command from God.⁶⁴

Every Christian Called to Witness

Each Christian person is called for the task as the disciples were for theirs. They had experienced Jesus by

⁶¹Ibid., pp. 489-90.

⁶²Ibid., p. 492.

⁶³Ibid.

⁶⁴Ibid.

being with Him. Jesus can still be experienced today by letting Him be Lord of one's life. Just as the disciples could witness to Jesus' resurrection from first-hand knowledge, so can the Christian today from experience. Many did in the New Testament church (Acts 22:15; 26:16; 22:20). Stephen called a witness. He receives his sight as stated in Acts 22:14; 26:16.⁶⁵ Authority is given to the elders to witness according to I Peter 5:1:

So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ as well as a partaker in the glory that is to be revealed.

Those of the New Testament who were saved went from house to house (Acts 5:42).

Thus, witnessing for Jesus has a permanent place in Christian life and worship of the church. Worship serves as a witness. It is a recharging and releasing force.⁶⁶ It is joined with work or it becomes blasphemous. Thus worshipping and witnessing are inter-related. Each one is dependent upon the other. Worship is where witnessing begins and gets its direction.

Requirements to Witness

There are fundamental requirements of witnessing.

⁶⁵Ibid., p. 493.

⁶⁶Everett W. Palmer, Spiritual Life through Witnessing (Nashville: Tidings, 1955), p. 52.

Loving the Church as Christ did is the first requirement.

Christ gave Himself for the Church (Ephesians 5:25):

"Husbands, love your wives, as Christ loved the church and gave himself up for her." Love for others and love for self are important in witnessing for Christ. This means that the love one possesses is given. For example, when Peter and John were on their way to the temple to pray in Acts 3:1ff, they saw a beggar who had been sitting at the gate crippled for forty years. They demonstrated their love for him by giving him Jesus Christ. So Peter looked upon this man saying, "I have no silver and gold, but I give you what I have; in the name of Jesus Christ of Nazareth, walk." This man received healing.⁶⁷

One gives what one possesses as a believer in the Church with one's life and love. 'For the Church gives more than can be repaid. It makes people "honest, diligent, cooperative, loyal, fit and efficient."⁶⁸ The Church cares for all and seeks people and seeks to serve all humanity in its deepest needs.⁶⁹

The Spirit of the Lord is upon me,
because he has anointed me to preach good news to the
poor.
He has sent me to proclaim release to the captives
and recovering of sight to the blind,
to set at liberty those who are oppressed. . . .
(Luke 4:18)

⁶⁷Ibid., p. 33.

⁶⁸Ibid., p. 58.

⁶⁹Ibid., p. 61.

But without witnessing the Church would soon die.

Another requirement is to believe in Jesus Christ as Lord and Savior. This is what Peter and John did for the beggar (Acts 3:1). To be a witness, we must know Jesus Christ from experience as His disciples did. We must know His divinity and that He is the Christ as stated in Matthew 16:16. Peter knew that Jesus is the Christ.

"I believe in Jesus Christ." Today this means professing belief that once he existed in history, in the flesh of genuine humanity, the perfect Man. But more, it means knowing him as our Divine Lord, the heart of God reaching out to win us from evil to goodness, from darkness to light, from death to life.⁷⁰

Thus, the Christian witness must be so strong that its foundations cannot be shaken by evil and lend themselves to a redeeming task.⁷¹

Trust in God is a third fundamental requirement. Faith for Jesus is trust in God. This is what Moses did in leading Israel from bondage in Egypt (Exodus 12:37ff). This episode illustrates that God does provide salvation under the most horrible conditions when He is trusted. To have faith in God means to trust Him at His Word, and know that God will do what He says He will do. To trust God is to use what little faith we possess. We are to use what faith we possess as Jesus states in Mark 11:20-25 and Matthew 17:20.

⁷⁰Ibid., p. 58.

⁷¹Ibid.

Use of the Bible is the next requirement. It must be given a chance to help in witnessing. For the Bible contains the Word of God having been written by people who possessed a powerful witness (Psalm 46:1,2). The Bible can make for good witness when properly used. It must be used in a clear, logical manner when instructing people to come to Christ. It is to be read with common sense realizing that its purpose is to be a source book for religious instruction as stated in II Timothy 2:15 and Hebrews 4:12. The Bible is also used to show the way to salvation (John 3:17,18 and Acts 16:31).⁷²

The Bible serves as a way of finding God. I Chronicles 28:9b says, "If you seek him, he will be found by you." "The Bible has in it the grain of God and the straw of man. It is heaven-sent, but earth-made."⁷³ It gives life's beginning and climaxes with Jesus Christ. This means that it is to be read with a listening heart. Wherever it leads we are to follow.

Still another requirement is to use what we possess, as expressed in the Parable of the Talents. We are responsible for the one talent that is given to us to use to the best of our ability to witness for Jesus. We are not to let fear, self-pity, bitterness, sloth or even the lack of faith keep us from witnessing. We are to use what we

⁷²Ibid., p. 65.

⁷³Ibid., p. 66.

possess. "The iron law of God is this: What you do not use, you lose. Our salvation rests in using what we have."⁷⁴ As in the story of Moses, God used the rod he had in his hand to deliver Israel from slavery and to cross the Red Sea. We are required to use what we possess to help us win or lead others to Christ.⁷⁵

Next, we are to demonstrate witnessing the Gospel in an organized fashion. Here Christ must be radiant in the witnesser's life; then some type of organized plan must be followed. A visitation procedure following an organized plan will be stated in Chapter III.

Procedure for Witnessing at Pacoima Church

At the Pacoima United Methodist Church, the following procedure is used in witnessing and securing new and renewed decisions for Christ. Sermons are preached on witnessing during the conduct of worship. A strong appeal is made for persons to commit themselves to Christ and to do something about sin in their lives. The congregation is encouraged to witness through their daily lives and to bring others to Christ. This method has met with minimum success.

Each new member who joins the church is taught to

⁷⁴Ibid., p. 68.

⁷⁵Ibid., p. 67.

bring someone else to Christ. That is in keeping with the teachings of Christ. "Sheep begot sheep." Our first responsibility after receiving salvation is to bring someone to Christ. This is also in keeping with Jesus' command to witness in Acts 1:8. Each person is asked to witness to the saving acts of Jesus Christ Who provides salvation from sin daily.

The Evangelism Commission is divided into teams for witnessing. It meets once a week for training and then goes out to witness. Personal testimony is the primary method used with scripture. We attempt to show what Christ has done for us and the importance of the visitor making his or her decision for Christ. We use such stories as Peter and John who witnessed to the beggar in Acts 3:1ff the love of God and His healing power. Also, the services the church offers are made available such as competent counseling from the Pastor, worship services, and Sacraments and caring of the church as a community of believers.

What the Pacoima Church Has to Witness

Now what do we, at the Pacoima Church, have to witness? We have the following: God's presence in the Holy Spirit Who makes Himself known in the lives of members each new day. His Spirit provides hope in moments of

despair and hurt feelings and offers ways to heal the hurt feelings.

Next is God's eschatological act in Jesus. Jesus' death means that He died for the forgiveness of sins for each member of the church. They do not have to suffer from them but can be forgiven. The resurrection is important because it means that God brought forth life through death. God broke through the power of evil and death thereby making it possible for the believer to receive everlasting life (John 3:16).

Third, is the celebration of new life in Christ through worshipping God. This is especially done through the gathering together of the faithful during worship services each Sunday. His worship includes Baptism and Holy Communion.

The fourth is the Christmas event which depicts Jesus being born as Savior of the world and being the Savior of each person's life who accepts Him as Lord. It shows God's love for man and that He took the initiative to come to man offering him salvation and peace.

The Pacoima Church has God's Word to witness. The Word is important because it gives guidance to life as it is inspired by God. His Word points the way in which salvation may be achieved and how God may be known and experienced. Then the Pacoima Church has its experiences to witness.

A fifth event Pacoima Church has to witness for is a personal experience with God. Each member possesses the possibility of experiencing God. Many members have had personal experiences with God and feel that these experiences should be shared with others in the Pacoima community.

Summary

I have discussed in this chapter the rationale for writing this paper. I strongly believe that it is God's will for the Pacoima Church to worship and witness His present activity in the world. I also believe it is His will for the Church to grow to 600 members or larger, and that it is God's will to lead people to a point of decision of accepting Jesus Christ as Lord and Savior of their lives, which may be accomplished through worshipping God and witnessing for Him.

Worship is essential to the life of the Christian, serving as vital breath. Worship continues into the community from the assembled place of worship.

I discussed worship during the time of Jesus. He gave worship the freedom it so desperately needed. He gave worship freedom from temple cult. The foundation Jesus laid was carried into the next three hundred years by the early Church from AD 100 to AD 300. Because of what Jesus did, worship was revolutionized.

The requirements for a witness were discussed, such as accepting Jesus as one's personal Savior and faith. Also mentioned was what the Pacoima Church has to witness, which included the saving acts of Jesus, the Holy Spirit, the Christmas and Easter events.

Knowledge learned from information in this chapter has proved that it is historically and spiritually correct to worship God as well as witness for Him to His people. God willing, this is what the Pacoima Church is doing now, and intends to do much more intently in the future.

CHAPTER II

DESCRIPTION OF THE UNITED METHODIST CHURCH
OF PACOIMA

The United Methodist Church of Pacoima is a small black Christian Church nestled in the San Fernando Valley northeast of the city limits of Los Angeles. Its membership is nearly 100 people. All members are black with the exception of one white family. Most of them work as professionals in various fields such as computer teachers and supervisors, nursing supervisors, building contractors, pharmacy secretaries and owners of small businesses. A small number are retired senior citizens and a large number are teachers from elementary to high school. One member serves as principal of a high school. Most of the congregation are college graduates. With the exception of the senior citizens, all others have at least some type of college training or its equivalent. Sociologically, most members are from the South and insist on practicing their rich religious heritage; however, two or three families come from the North.

This church is a part of the United Methodist Church "connection." This means that a member of the United Methodist Church of Pacoima is a member of all United Methodist Churches.

It is a church of Christ where the "pure word of

God is preached and the sacraments are duly administered."¹

The Methodist Church believes today, as Methodism has from the first, that the only infallible proof of a true church of Christ is its ability to seek and to save the lost, to disseminate the Pentecostal spirit and life, to spread scriptural holiness, and to transform all peoples and nations through the gospel of Christ.²

The United Methodist Church of Pacoima seriously subscribes to these beliefs. It rejoices in the fact that it is a part of the one Church of Our Lord and shares in a common task. Its spirit is still expressed in Wesley's words:

"I desire to have a league, offensive and defensive, with every soldier of Christ. We have not only one faith, one hope, one Lord, but are directly engaged in one warfare."³

The United Methodist Church of Pacoima believes its mission is to "seek and save the lost through worshipping God and through witnessing for Him."

Charge Conference

The church is organized as follows: First it is organized into a Charge Conference. It is the basic governing body of the Church. It is presided over by a District Superintendent or an appointed Elder. In some cases the District Superintendent may delegate the authority to

¹The Book of Discipline of the United Methodist Church, 1972 (Nashville: United Methodist Publishing House, 1973), p. 7.

²Ibid., p. 10.

³Ibid., p. 11.

preside to the Pastor. The Charge Conference or Church Conference is the basic governing body of the local church. It serves as the connecting link between the local church and the general church. It has the "general oversight of the Administrative Board."⁴

Its membership consists of those of the Administrative Board which will be discussed later in this paper. The Charge Conference meets annually or at such other times as decided by the District Superintendent or by the Pastor with the "written consent" of the District Superintendent.⁵

Its primary responsibility in the annual meeting shall be to evaluate the effectiveness of the program of the charge toward achieving its mission in the community and world, to establish goals for the ensuing year which are in keeping with the objectives of The United Methodist Church, and to develop specific proposals to be implemented by the Administrative Board(s).⁶

The Charge Conference elects the following: lay leader, lay member of the Annual Conference, Chairperson of the Council on Ministries, Chairpersons of Word Areas (ecumenical affairs, education, evangelism, missions, social concerns stewardship and worship, age level coordinators), Recording Secretary, the Church's Treasurer, Financial Secretary and Membership Secretary.

Next the Charge or Church Conference elects a Chairperson of the Committee on Pastor-Parish Relations and

⁴Ibid., p. 114.

⁵Ibid.

⁶Ibid.

from five to nine persons. It also elects a Chairperson of the Committee on Finance and other persons as the Conference deems necessary. It elects persons who serve on the Committee on Nominations and Personnel and trustees and other persons that may be necessary to fulfill the requirements of the Book of Discipline and aid the church in carrying out its mission.⁷ The Charge Conference recommends persons who are candidates for the ministry "who have been members of the local church for one . . . year; whose gifts, graces, and call to the ministry clearly establish them as candidates; and who have met the educational requirement."⁸

It examines and recommends candidates for the renewal of the lay Pastor's license and persons who have the gifts to be lay speakers.⁹ This Conference sets the Pastor's and staff persons' salaries and approves apportionments for world service and conference benevolences.

Administrative Board

Second is the Administrative Board. It is the basic decision-making unit in the local church working closely with the Council on Ministries. The purpose of this Board is to "initiate planning, receive reports, set

⁷Ibid., p. 115.

⁸Ibid.

⁹Ibid., pp. 115, 116.

goals, authorize action, determine policy, evaluate the church's ministries, and review the state of the church."¹⁰

The Administrative Board functions as the executive agency of the church. In its capacity the Board serves as an extension of the Charge or Church Annual Conference. It has the oversight for administering the church programs at the local level.

The Board is presided over by its Chairperson who is elected by the Board members. He/she is a lay person possessing sound leadership abilities and strong character. He/she is diligently devoted to the work of the church. He/she is open to the "creative possibilities of his/her office." He/she uses caution in not following too closely Roberts Rules of Order. He/she allows for freedom and creativity in the meetings. He/she is one who serves as Luke 22:24-27 states:

A dispute also arose among them, which of them was to be regarded as the greatest. And he said to them, "The kings of the Gentiles exercise lordship over them; and those in authority over them are called benefactors. But not so with you; rather let the greatest among you become as the youngest, and the leader as one who serves. For which is the greater, one who sits at table, or one who serves? Is it not the one who sits at table? But I am among you as one who serves. . . ."

The organization of the Administrative Board is as follows at the United Methodist Church. (For small churches

¹⁰Ibid., p. 119.

the Board may be organized into a Council-Board.) There are the Pastor, the Chairperson, lay leader, and lay member of the Annual Conference. Then there are the Chairperson of the Trustees, and Chairperson of the Committee on Finance, the Chairperson of the Committee on Pastor-Parish Relations, the Secretary of the Committee on the Nomination and Personnel, the Church Treasurer, the Financial Secretary, the Director of Christian Education, the Director of Evangelism, the Director of Music, the Chairperson of the Council on Ministries, the Work Area Chairpersons, the Age Level and Family Coordinators, the Secretary of Enlistments, the Membership Secretary, the President of the United Methodist Women, the President of the United Methodist Men, the President of the United Methodist Youth Ministry, members at large, and the Church Secretary.

The Administrative Board's responsibilities are administering to local church programs as follows:

(a) "the Council on Ministries, the Committee on Nomination and Personnel, the Committee on Pastor-Parish Relations and the trustees;"¹¹ (b) the establishment of "goals for ministries of the local church;" (c) elects lay officers as provided for in the Book of Discipline; (d) recommends to the Charge Conference the Pastor's and staff

¹¹Ibid., p. 120.

persons' salaries; (e) receives reports and reviews the state of the church; (f) establishes the budget; (g) cultivates interest in benevolent causes; (h) discharges faithfully all responsibilities that are committed to it by the Charge Conference and church law.¹²

The Administrative Board has the responsibility between the general church and the local church. It must be sensitive to its responsibilities at the local level and beyond because of the church's connectional organization.

The lay leader is a person of genuine character who is dedicated to the work of the church. He/she aids the church in accomplishing its mission working through agencies in the church.¹³

The Secretary of Enlistment coordinates and guides a program of interpretation and enlistment on church-related occupations. He/she also works with the Pastor on various interests. Another person is the Financial Secretary who "receives . . . contributions to the local church." He/she keeps records of "contributors and their payments" and transfers them to the Treasurer.¹⁴ Next is the Treasurer who disburses contributions to cause (as stated in the local church budget) and other funds as the Administrative Board may direct. He/she sends to the

¹²Ibid., p. 121.

¹³Ibid., p. 122.

¹⁴Ibid., p. 123.

Conference any funds for benevolence and conference apportionments.¹⁵

Parish Council on Ministries

A third organization within the local church is the Parish Council on Ministries. The Council on Ministries has the basic responsibility for planning and implementing the church's programs for mission. It is responsible for the following items:

1. Investigating: The Council on Ministries is a group that is sensitive to human need. Its members keep their eyes and ears open. They sniff out opportunities for their congregation to serve its own people, its community, and the world at large. They gather resource materials of many kinds. They probe and study. The council as a whole coordinates this investigation by its various members and related groups.
2. Planning: Based on their understanding of the church's mission and the particular needs at hand, the council members work out possible goals for the congregation's many ministries. They then make specific plans for achieving these goals: programs, projects, and all sorts of other actions.
3. Coordinating: The Council on Ministries develops these many ideas for action into a united program for the congregation's witness and service. It coordinates many possibilities into one whole mission.
4. Recommending: The council does not have the last word on these proposals. It recommends coordinated goals and plans to the Administrative Board for approval. And it requests the needed funds of the Committee on Finance. However, when possible, policies and budgets will be set so as to allow the council to move ahead without checking every item.
5. Delegating: Once plans are approved and funded, the council delegates its various members and related groups to implement the plans.
6. Evaluating: The council also weights the

¹⁵Ibid.

results of these ministries in light of the original goals and reports these evaluations to the Administrative Board for further action.¹⁶

The Council on Ministries has the responsibility of administering the church's mission. It is responsible for the congregation's

entire mission. It is the group where the basic outlines of the congregation's ministries are hammered out in an integrated way. Its members, therefore, have a most significant responsibility.¹⁷

It touches on every aspect of the congregation's life's work. It is amenable to the Administrative Board.¹⁸

The Council on Ministries consists of:

Chairperson of the Council on Ministries
 Chairperson of the Administrative Board
 Pastor
 Coordinator of children's ministries
 Coordinator of youth ministries
 Coordinator of adult ministries
 Coordinator of family ministries
 Chairperson of ecumenical affairs
 Chairperson of education
 Chairperson of evangelism
 Chairperson of missions
 Chairperson of social concerns
 Chairperson of stewardship
 Chairperson of worship
 Lay leader
 President of United Methodist Women.¹⁹

Optional members are a representative of the United Methodist Youth Ministry, Representative of the United Methodist

¹⁶George E. Koehler, Handbook: Council on Ministries (Nashville: United Methodist Publishing House, 1975), p. 6.

¹⁷Ibid., p. 7. ¹⁸Book of Discipline, p. 123.

¹⁹Koehler, p. 7.

Men, Chairperson of the Committee on Finance, the Pastor, the Coordinator of Youth Ministries, Coordinator of Adult Ministries, President of United Methodist Youth, lay member of the Annual Conference, Chairperson of the Trustees, Chairperson of the Committee on Nominations and Personnel, Chairperson of the Committee on Pastor-Parish Relations, President of United Methodist Men, Church Treasurer, Financial Secretary, Membership Secretary, youth members, and members at large.²⁰

The Chairperson presides over the Council's meeting, understanding the task at hand and giving guidance on how it may be accomplished and setting the agenda for the meeting. The Chairperson works closely with the other Chairpersons and the Pastor in building the agenda.

The Pastor's role varies according to his own style of leadership. He/she serves as a resource person and as an enabler. Serving as a resource person is the recommended way of providing knowledge and skills when called upon. He/she maintains a close relationship.

The duties of the Council on Ministries are to elect teachers, counselors and officers for the church school other than those elected by the Charge Conference. Persons being elected are "nominated by the Chairperson after consultation with the age-level coordinators and the

²⁰Ibid. See also Book of Discipline, p. 124.

Pastor.²¹ The Council makes recommendations to the Finance Committee requesting finances to undergird its ministries that have been developed.²²

All church planning takes place under one body. It makes up its own planning. "The Council on Ministries is charged with developing the congregations' mission in seven . . . areas:" ecumenical affairs, education, evangelism, mission, social concerns, stewardship, and worship. The work in these areas is accomplished through work-area chairpersons. "The ministries developed by the Council on Ministries take place in the intersection of God's good news with man's most urgent need."²³

Work Area Commissions

Education. Fourth is the Work-area Commission of which the Commission on Education is one. This Commission keeps the Council on Ministries aware of sound educational "procedure and guidelines." It encourages use of curriculum plans as developed by the Board of Discipleship of the United Methodist Church. The Commission recommends activities and structures for study that are meaningful for interpretation of the Christian faith and "life at each age level." The Commission works with each age-group Council

²¹Book of Discipline, p. 123.

²²Ibid.

²³Koehler, P. 8.

in coordinating study programs of the Church.²⁴ It recommends to the Council of Ministries an organization of study programs that maintains the high standards of Christian education and the Board of Discipleship.

The church school. The church school is an integral part of the church. The school plays an exceptionally important role in the work of the church. It follows the guidelines of II Timothy 2:15: "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth." The purpose of the church school is to accomplish the church's "educational ministry." It includes education for children, youth and adults and it explores "meanings of the Christian faith in all its dimensions" and finds ways to make this faith appropriate to their lives in the society in which they live. The bases for the teaching of faith and other subjects are contained in the Bible. The Bible serves as the apex of its authority. "All the concerns of the church will be present in the church school's educational ministry: ecumenical affairs, evangelism, mission, social concerns, stewardship, and worship." The church school provides for opportunity for persons to commit themselves to Christ and they are encouraged to unite themselves with the church.

²⁴Book of Discipline, p. 128.

Evangelism. The Commission on Evangelism is an important commission on disseminating the information on the gospel. This commission keeps the Council on Ministries aware of the meaning of evangelism and its goals concerning the church's ministry. It follows the "standards and guidance material" as supplied by the Board of Discipleship and Division of Evangelism. The Commission recommends "activities and structures" to respond to the evangelistic mission of the Pacoima Church. It cooperates with the Pastor and Council on Ministries in developing and implementing ministries for membership and care. The Commission "assists the age-group councils to respond to evangelistic opportunities in the community so that every person is included in the responsibility of the church."²⁵

Missions. The Commission on Missions keeps the Council on Ministries aware of the mission's needs in the community, the nation and around the world. It maintains the "standards and guidance material" that is supplied by the Board of Global Ministries. The Council strives to find ways of educating and involving the church in Mission.²⁶

Stewardship. The next commission is on Stewardship. This Commission keeps the Council on Ministries

²⁵Ibid., p. 129.

²⁶Ibid.

"aware of the meaning of the stewardship of lifetime, talent, and the material means as one of the evidences of the fruits of the Spirit." It recommends materials supplied by the Board of Discipleship and the Annual Conference Committee on Lay Life and Work to the Council on Ministries or Age-group Councils that will keep the congregation involved in service and mission.²⁷

Worship. Another commission is Worship. This Commission aids the congregation in being "aware of the meaning, purpose, and practice of worship." It follows the standards and guidance materials supplied by the Board of Discipleship; it also recommends "plans for the study by individuals and groups of the art of worship." The Commission cooperates with the Pastor in caring for the following areas: music, ushering, furnishings, appointments and sacramental elements of worship; and it recommends "standards for the placements of memorial gifts as aids to worship."²⁸

Ecumenical Affairs. The Commission on Ecumenical Affairs encourages "ecumenism" and its understanding at "all levels."²⁹ It sets up dialogues and "Councils" as well as unions among other organizations in promoting a spirit of ecumenism and plans for action. The Commission

²⁷Ibid., p. 130.

²⁸Ibid.

²⁹Ibid.

"stimulates studies, plans programs, cooperates in specific endeavors, and encourages conversation and fellowship with members of other Christian churches."³⁰

Committees

Committee on Nomination of Personnel. Next are committees. First is the Committee on Nominations and Personnel. It is composed of not more than nine persons excluding the Pastor. The Pastor serves as its Chairperson. The Committee's purpose is to nominate persons to offices such as the Church Annual or Charge Conference, the Administrative Board and Committees.³¹ The Committee is divided into three classes, each class serving for a three year term. At least one youth is a member. The Committee on Nominations and Personnel continues to serve throughout the year giving guidance to the Administrative Board on personnel matters, not including employed staff serving to coordinate leadership and "service needs with personnel of the congregation." It works in relation to the Council on Ministries and the Committees of the Administrative Board in nomination matters and "personnel guidance."³²

Pastor-Parish Relations. The Committee on Pastor-Parish Relations is next. This committee is composed of nine lay persons. One is a young adult. One member is a

³⁰Ibid.

³¹Ibid., p. 134.

³²Ibid., p. 135.

lay person who is a member of the Annual Conference. The members are elected annually by the Charge Conference or Church Conference. They are nominated by the Committee on Nominations and Personnel. When the Committee is meeting without the Pastor, he is informed of the results of the meeting. The Committee serves as a "conferring and counseling committee."

The primary function of the committee is to aid the pastor (staff) in making an effective ministry by being available for counsel, keeping the pastor advised concerning conditions within the congregation as they affect relations between pastor and people, and continually interpreting to the people the nature and function of the pastoral office.³³

It has the function of being responsible to the sensitivity of the relationship between the pastor and the people.

When the Committee determines that the best interests of the congregation will be served by removing the pastor, it confers with the pastor and furnishes him with this information. It cooperates with the bishop and superintendent in securing new leadership serving as advisory only.³⁴ The Committee serves to provide for the pastor's well-being, providing counseling on matters pertaining to the congregation, including use of his skills, pulpit supply, proposal for salary, travel expense, vacation, continuing education, housing and other matters.³⁵

The Committee makes recommendations to the

³³Ibid.

³⁴Ibid., p. 136.

³⁵Ibid.

Administrative Board and for persons for staff positions after consultation with the pastor.³⁶

Finance. A third committee is the Committee on Finance. The Committee is composed of the following: the pastor;

a lay member of the Annual Conference; the chairperson of the Administrative Board; the chairperson of the Council on Ministries; the stewardship work are chairperson; a representative of the trustees to be selected by the trustees; the lay leader; the financial secretary if not a member of the employed staff; the church business manager; the church treasurer(s); and such other persons as the Charge Conference may determine.³⁷

The stewardship chairperson is recommended to be the chairperson of the Finance Committee.

All financial askings to be included in the annual budget of the local church shall be submitted to the Committee on Finance. The Committee on Finance shall compile annually a complete budget for the local church and submit it to the Administrative Board for review and adoption. After approval of the budget by the Administrative Board, the Committee on Finance shall be charged with responsibility for developing and implementing plans which will raise sufficient income to meet the budget adopted by the Administrative Board. It shall administer the funds received according to instructions from the Administrative Board.³⁸

Organizations

United Methodist Women. There are three organizations that function within the United Methodist Church of Pacoima. The first is the United Methodist Women. Its

³⁶Ibid. ³⁷Ibid. ³⁸Ibid., p. 137.

purpose is to "Know God and to experience freedom as whole persons through Jesus Christ; to develop a creative, supportive fellowship, and to expand concepts of mission through participation in the global ministries of the church."³⁹ Its membership consists of all United Methodist churches who desire to participate in "the global mission of the Church through United Methodist Women." The pastor is an ex-officio member. The organization elects their own officers who include "a president, a vice-president, a secretary, a treasurer, and a committee on nominations." The organization secures its own funds which are disbursed by them according to its constitution and "by its order."

United Methodist Men. The United Methodist Men is still another organization. Its members consist of all men who are members of the church. This organization takes into account the search of men for a "meaningful faith and the witness of men to that faith in all their relationships." The men are to be involved in the life work of the church.⁴⁰

United Methodist Youth. Youth Ministry is a division of the church school. This ministry includes all youths (7th through 12th grades) ranging in age from 12

³⁹Ibid., p. 132.

⁴⁰Ibid., p. 133.

through 18 years. Youths who have been confirmed into the church are "recognized as full laity and participants in all the activities of the church." Here, "youth ministry" is a title which includes all the youth activities in the Church. The United Methodist Youth Fellowship is a part. To provide leadership and promote youth activity, a youth coordinator is provided who coordinates youth ministries.

CHAPTER III

PRACTICAL APPLICATION OF INFORMATION FROM
CHAPTERS I AND II

The thrust of this paper is to find ways in which to build the United Methodist Church of Pacoima to a large congregation. I believe the Pacoima Church should grow to the largest congregation possible by the earliest feasible date. That the best way to accomplish this important task is witnessing for Jesus Christ from door-to-door in the surrounding community. And it is the mission of this Church to search the community for the lost from Christ, then to get them saved by His grace. This is being consistent with the teaching of Christ and the United Methodist Church. Every person who has not accepted Jesus as his Savior should be known and sought for a decision.

Pacoima Church Bases for Worshipping God

Next, the Pacoima Church attempts to worship God based on information in Chapter I. It is correct historically to worship God and to witness for Him as Jesus did and the early Church. The worship service should be warm, friendly, challenging and the mission of worshipping God should be accomplished. Worship services serve as a portion of ministering to the whole man.

Worshipping God is the first act of ministry that

the Pacoima Church must do: God must be praised and recognized for His great acts of salvation. The purpose of the Christian community gathering together is to praise Him. Moreover, the reason for worshipping God is that He is the center of the Church, devotion is paid to Him. Worship serves as vital breath to the worshipper because God joins with the worshipper during its celebration. Then happiness is experienced in its highest spiritual sense. The Holy Spirit has freedom to operate freely, thus enabling salvation to take place.

Elements Included in Worship

The following are attempted to be included in worship, based on Jesus' teachings, the early Church and Jewish worship: adoration (λατρεία), which is to worship God alone, no one else. This is an act of worship that is strictly due to God.¹ Prayers are prayed to the Father using prayer formulas adopted from Judaism. Prayers are prayed in the name of Jesus. Sins are confessed to God and assurance of forgiveness is received.

Illustrations of Worship Services

Thanksgiving takes place in the celebration of Holy

¹F. L. Cross and E. A. Livingstone, The Oxford Dictionary of the Christian Church (New York: Oxford University Press, 1974), p. 19.

Communion. Figure I illustrates an order of worship adopted from the Book of Hymns.

During the conduct of worship, God's Word is proclaimed from the pulpit. His saving acts through Jesus Christ are proclaimed. The means of salvation are proclaimed to the worshipper. Proclamation of Jesus' life, death and resurrection is preached. The Word is read from the Bible. Jesus is emphasized as the bringer of salvation. The confession of one God is made (Mark 12:29). Along with confession of one God is fellowship. The coming together of the faithful in Jesus' name is made significant. Much freedom is allowed during conduct of worship. The conditions for freedom of the Holy Spirit operate throughout the worship.

Faith and love are also significant. Jesus placed much emphasis on each one. It is nearly impossible to worship God without love and faith.

Figure II is an order of worship which includes Holy Communion.

A third type of worship is used during a revival. This type of worship is more evangelistic in out reach. Figure III shows a service that was used during a New Life Spiritual Revival held in March, 1975.

THE UNITED METHODIST CHURCH OF PACOIMA

12550 Van Nuys Blvd. Pacoima, CA

Phone 896-2626

June 8, 1975

Welcome to our Church family. Please enter the Sanctuary in silent meditation and prayer. Fill out the attendance slip, put it in the offering plate.

Prelude

Barbara Tunstall, Organist

Unison Call to Worship *

John 4:23, 24

But the hour is coming, and now is, when the true worshippers will worship the Father in spirit and truth, for such the Father seeks to worship him. God is spirit, and those who worship him must worship in spirit and truth.

Processional Hymn * "Fairest Lord Jesus"

No. 79

The Lord Be with You
And with thy Spirit
Let us Pray

Unison Prayer of Confession

O almighty God, give us grace to approach thee at this time with penitent and believing hearts. We confess that we have sinned against thee and are not worthy to be called thy children; yet do thou in mercy keep us as thine own. Grant us true repentance, and forgive us all our sins; through Jesus Christ our Lord. Amen.

Morning Prayer

The Lord's Prayer chanted

No. 826

Anthem

Ida Adams, Director

Chancel Choir

Unison Acts of Praise *

No. 650

Gloria Patri *

Solo

Ms. Ricks

Minister: O Lord, open thou our eyes

People: That we may behold wondrous things out of thy law.

Scripture Lessons:

Old Testament--Numbers 27:12-14a, 15-20,	
22-23	Page 141
New Testament--Acts 18:24-19:6	

Hymn of the Month	"Higher Ground"	No. 105 (SLSB)**
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Gospel *	John 10:1-10	Page 933
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Doxology *

Our Church family extends a warm welcome to our visitors.

Prayer Time

Prayer requests

Hymn of Prayer	"Sweet Hour of Prayer"	No. 275
	Hum verse 3	

Pastoral Prayer	Pastor Sellers
Hear Our Prayer O Lord	

Hymn	"Must Jesus Bear the Cross Alone"	No. 183
------	-----------------------------------	---------

Sermon	"God's Servants"	Pastor Sellers
	Text: Philippians 2:7	

Invitation to Christian Discipleship

Hymn *	"I Am Thine O Lord"	No. 159
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The giving of tithes and offerings. Please put your money in an envelope, print your name and amount legibly.

Sing Hymn	"Am I a Soldier of the Cross"	No. 7 (SLSB)
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All Things Come of Thee *	No. 808
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Recessional *	"God Be With You"	No. 142 (SLSB)
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Benediction

Stand where * is indicated.

** Spiritual Life Song Book (SLSB)

THE UNITED METHODIST CHURCH OF PACOIMA

12550 Van Nuys Boulevard
Pacoima, California 91331

11:00 A.M. Worship ServiceAugust 3, 1975

HOLY COMMUNION SUNDAY

Prelude

Processional Hymn * "All Hail the Power of Jesus' Name"
No. 72

The Ritual of Holy Communion (pp. 8-18) No. 830

Minister: The Lord be with you.

People: And with thy spirit.

Minister: Let us pray.

Prayer of Assurance of Pardon and of God's Forgiveness

"The Lord's Prayer" (Chanted) No. 826

Acts of Praise * "Glory Be to God on High" pp. 10-11

The Invitation

The General Confession

The Prayer of Pardon

The Comfortable Words John 3:16, I Timothy 1:15,
I John 1:9 pp. 12-13

Prayer request (please write your request and give to an
usher)

Altar Call and Silent Prayer

Pastoral Prayer

"Hear Our Prayers, O Lord"

Pastor Sellors
Congregation

The Lessons from the Holy Scripture:

New Testament Epistle Hebrews 10:4-7, 10-23 p. 1049
Hymn of the Month "There Is a Balm in Gilead" No. 212
The Gospel of Mark 14:22-25 p. 883

Affirmation of Faith* "The Apostles' Creed" No. 738

Gloria Patri *

Hymn "Come, Every Soul by Sin Oppressed" No. 101

Sermon: "Do This in Remembrance of Me"
Pastor F. V. Sellers

Invitation to Christian Discipleship

The Invitational Hymn * "Blessed Assurance, Jesus Is
Mine" No. 224

Ritual of Holy Communion (Continued pp. 14-18)

Minister: Lift up your hearts.

People: We lift them up unto the Lord.

Minister: Let us give thanks unto the Lord.

People: It is meet and right so to do.

Sanctus * "Holy, Holy, Holy" pp. 14-15

Prayer of Consecration of the Elements of Holy Communion

Agnus Dei "O Lamb of God" p. 16

Communion Hymns:

"Let Us Break Bread Together" No. 330

"There Is a Fountain Filled with Blood" No. 421

"Jesus, Keep Me Near the Cross" No. 433

"Guide Me O Thou Great Jehovah" No. 271

"Amazing Grace" No. 92

The Giving of Tithes and Offerings (as you come to the
altar for communion)

Doxology *

Recessional Hymn * "God of Our Fathers" No. 552

Benediction

Postlude Organist

Stand where * is indicated.

March 24, 1975

WHERE FRIENDLINESS IS A WAY OF LIFE
NO ONE IS A STRANGER

It is with deep and heartfelt pleasure that the Pastor and members of the United Methodist Church of Pacoima welcome you to our Revival Services. The theme for the three (3) nights is "REVIVE US AGAIN." May the inspirational messages truly revive you again.

Prelude Barbara Tunstall

Hymn * "Revive Us Again" p. 108 (SLSB)**

Scripture Psalm 105:1-7; Luke 15:4-10

Choral Selection Calvary Baptist Church Choir

Altar Call--Prayer

Hymn * "Marching to Zion" p. 87 (SLSB)**

Sharing and Testimonies

Introduction and Testimonies

Introduction and Profile of Speaker:
Rev. Franklin V. Sellers

Hymn of Preparation

Sermon The Reverend W. C. Dobbins

Invitation to Christian Discipleship

Hymn * "Just as I Am" p. 53 (SLSB)**

The Offertory

Introduction of Visiting Ministers

Selection Calvary Baptist Church Choir

Words of Thanks to Guest Participation

Closing Hymn* "Leaning on the Everlasting Arms" p. 55 (SLSB)**

Benediction

Stand where * is indicated.

NEWS ITEM

We welcome your return to the REVIVAL meetings on Tuesday, March 25, 1975, at 7:30 p.m. at which time we celebrate Youth Night. St. Peter's Church Choir will be honoring us with their presence. Come and bring a friend.

Wednesday, March 26, at 7:30 p.m. we will honor our Senior Citizens. We look forward to seeing you each night during our REVIVAL.

Summary

Worship and witnessing are synonymous. There can be no worship without responsibility and service to one's fellowman. Worship and witnessing are synonymous. Worshipping takes on a form of witnessing. It is crucial for the life of the Church.

Witnessing at the Pacoima Church is done as an extension of the worship service from Sunday to Sunday, through the Sunday School, through baptism, through the Lord's Supper, and through the organized evangelism visitation. This is still a part of ministering to the whole person. The Evangelism Commission is concerned with telling the good news of Jesus Christ for the salvation of the soul which is a part of ministering to the whole person.

Evangelism Commission in action. The Evangelism Commission is organized into teams of three persons. They go out to call on prospective candidates for membership and to make initial decisions for Christ. Their first aim is to get the person to come to Christ.

We believe going out to visit people from house to house is in keeping with the New Testament teaching in Acts 5:42 and 2:46, 47:

And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ. (Acts 5:42)

And they, continuing daily with one accord in the

temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved. (Acts 2:46,47)

The Christian business is a full time job, 24 hours a day, every day, seven days a week, with no "vacation or excused time."² The term "witnessing" is used to tell someone a personal experience that has been experienced with Christ. In some churches this is known as personal testimony. Members of the teams tell how they were saved by God's grace and accepted Jesus Christ as their Savior. Next, scripture is used such as Acts 3:1ff. This is a Bible story of a man who had been crippled from birth lying at the Beautiful Gate for forty years. As he was begging for alms one day, Peter and John were passing by and looked on him saying, "Look at us. . . . I have no silver and gold, but I give you what I have; in the name of Jesus Christ of Nazareth, walk." (Acts 3:4,6,7)

Bible used as authority. The Bible is used as our authority because we believe it contains sufficient instructions for salvation, and it gives guidance to live by each new day. The Bible is the Word of God, inspired by Him. Daily reading of the Bible is encouraged. As II Timothy 3:16,17 says,

²Herbert J. Hinkle, Soul Winning in the Black Church (Grand Rapids, MI: Baker Book House, 1973), p. 17.

All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.

The early Church searched the scriptures daily to learn of God and to follow His directions. The Church uses such scriptures as Acts 17:11,17; 19:9. They followed Jesus' plan of witnessing

And he said unto them, Go ye into all the world, and preach the gospel to every creature.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. (Mark 16:15,16).

Teams of the Evangelism Commission accept witnessing as a commission from God based on Matthew 28:19-20; Acts 1:8; 2:46,47; 5:42. They believe that it is their mission to witness to the saving acts of Jesus Christ. And it is the task of every Christian to be His witness. Here, we are concerned with every unsaved person in the Pacoima community. We believe that leading people to a point of accepting Christ is the key to building the Pacoima Church. Getting people to accept Christ as their Savior is known in some churches as soul winning, that is, to bring them to a decision where they become a member of Christ's Holy Church which is the universal Christian Church.

Procedure before a visit. The following procedure is used before a visit:

1. "Registration of Attendance" is filled out each Sunday by everyone, checking the appropriate block. (See

Figure IV.)

REGISTRATION OF ATTENDANCE

Miss _____ Date _____
 Mr. Mrs. _____ Phone _____
 Address: _____

VISITOR in the Service:

- | | |
|---|--|
| <input type="checkbox"/> New Resident | <input type="checkbox"/> WISH TO JOIN this Church |
| <input type="checkbox"/> Member another Church
in this community | <input type="checkbox"/> Wish to ATTEND INQUIRER'S CLASS |
| <input type="checkbox"/> Non-resident | <input type="checkbox"/> Desire PASTORAL CALL |
| <input type="checkbox"/> Seasonal visitor | |
| <input type="checkbox"/> First time visitor | <input type="checkbox"/> MEMBER OF THIS CHURCH |

2. These registrations are put in the offering plate and then given to the Evangelism Chairperson. He/she separates them according to the blocks checked.

3. Those who are first-time visitors living in the community, or in a new residence, or wish to join this church, or wish to attend inquirer's class, or desire a pastoral call are visited the same day. If they are not at home, arrangements are made for a return visit later in the week.

4. Attendance of the members of the church is posted to their record.

5. Persons from out of town are sent a thank you card for attending worship service.

6. Teams meet for one-half hour training before going on visits each Sunday afternoon. The whole church is

being organized to go visiting once a month, the Pastor and other daily.

7. Registration of Attendance slips are given out.

8. Teams make visits and return to church upon completion of their visit.

Follow up procedure.

1. For those making no decisions for Christ, prayer is offered.

2. An appointment is made by the church secretary for a return visit.

3. The teams go out again to visit them.

Procedure for new membership.

1. The Pastor discusses membership with the prospective candidate to learn if he/she is to be baptised first.

2. Four membership classes are conducted by the Pastor. Candidate is taught the meaning of membership and that it is the universal Christian Church in which he/she is joining, as well as the United Methodist Church of Pacoima.

3. The candidate is taught to witness to the saving acts of Christ. Their first mission is to bring someone to Christ.

4. The candidate is received into membership after the preached Word during a worship service.

5. The new member selects a job within the church. No one is allowed to do nothing.

6. On Fun and Fellowship night new members are given recognition.

7. The new member is given an invitation to join the Evangelism Team.

Since the Evangelism Committee has become active in visitations in March 1975, there have been seventeen persons come to Christ, of which seven are on confession of faith or on conversion. There is high spirit in the Church. I strongly believe the evangelism visitation method will work well as its activity increases.

Community Developer

His/her mission is to minister the Word of God on social events and to aid in building up the Church on these matters.

The Community Developer's job is designed to take care of the social needs of the congregation as well as the community. He/she works to bring about social change, where needed. He/she organizes the community for social action working among and with civic leaders and churches.

His/her job is designed to serve age levels from six to senior adults. This means that he/she works to help solve many of the problems in the community. The following are examples of the problems the Pacoima

Community faces. Racism abounds, and it is a problem that needs to be addressed as soon as possible and as often as possible. Work opportunities for the deprived, disadvantaged, and unemployed. A referral service is to be established to combat high unemployment which is known to be over 20 percent of the work force among blacks alone. However, this referral service would be for everyone regardless of race, creed, color or religion. It is a way of administering to others without their being a member of the church.

The Community Developer will also work to establish sound senior citizen programs, seeing that adequate transportation and adequate housing is provided, wholesome recreations, and such programs that are necessary to care for the citizenship. Juvenile delinquency, drug, and alcohol abuse are major problems. Also, family discords and parent-child conflict are part of the major problems.

The Community Developer's job is to devise ways of solving the above problems and to direct the activity that combats them. His/her responsibility would also be as follows:

1. To organize leaders for the Pacoima Youth Service Club which is a part of the church.
2. To organize and supervise Cub Scout Pack, Boy Scout Troop, and Explorer Scout Units.
3. To organize Camp Fire Girls for activities (ages

7-17).

4. To operate a referral service on unemployment and counseling.

5. To operate a community information center which would include developing a directory of agencies and organizations.

6. To develop and coordinate social activity to bring about change in the community. This would include working on particular problems that are acute to the community.

7. To recommend to city, state and federal legislatures legislation that will bring about social change.

8. To coordinate and work with civic leaders, law enforcement officers to bring about change in the community, for its betterment.

9. To coordinate activities of the Senior Citizens insuring that they have a sound program that cares for their every need.

Caring Team

The Caring Team is organized into two or more able lay persons of the church who have had training in caring for people. They are highly competent and unquestionably dedicated to caring. This team assists the Pastor in caring for the congregation.

They are trained in counseling, caring for the sick,

the mentally disturbed. Also, the Caring Team is trained to care for the dying and the bereaved.

Whenever someone is sick, dying or in need, the Caring Team ministers to them. After a person has joined the church, it is the Caring Team who assimilates them into the church. Overall, this is an invaluable team that aids in caring for the whole person.

Conclusion

Everything that I have discussed in this paper works together as a cohesive unit. No one operates alone without the assistance of another. Therefore, I conclude the following will cause the Pacoima Church to accomplish its goal: a) the working of the Holy Spirit through each church member inspiring him onward to our goal, b) evangelistic worship services that include the basic elements of worship as discussed in this paper, c) the whole church engaged in systematic visitation and evangelism on a regular basis, d) a strong community action program, e) the church functioning as a caring community, f) able management, including leadership, and g) sincere dedication and seriousness to carry out the mission.

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